

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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FRIDAY, JULY 26, 1929.

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hill Hall, Station Road, Harrow, at 6-30.

Recent issues have contained communications from

Tolstoi	John Bunyan	General Gordon
Emily Bronte	Joan of Arc	David Livingstone
Thomas Hardy	Edith Cavell	H. M. Stanley
Marie Corelli	Florence Nightingale	Capt. Scott
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(Remarkable messages have been given through Miss
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,174—VOL. XLII.

FRIDAY, JULY 26, 1929

PRICE TWOPENCE

The Materialist and Spiritualist Conception of the Soul, Mind and Body.

An Address by REV. DORTHEA C. DENCER, Pastor of
The First Church of Psychic Science, 589, Orange St.,
Newark, N.J., U.S.A.

THE philosophers of the materialistic and Spiritualistic schools admit man has a body and mind or soul. But when this is admitted, and the question is asked of each: "What is this mind or soul?" how differently they answer. The materialist says that what are called mind, body, and soul are the result of certain chemical combinations, just as the flame of a candle is the result of a certain combination of wick and tallow; and as the flame disappears when the wick and tallow are consumed, so man's spirit disappears when the proper chemical combination no longer exists. "What becomes of the soul at death?" you ask. And the materialist's answer is: "It is extinguished as is the flame of the candle!" Just as a drop of water will extinguish a flame, so will a drop of poison extinguish the soul. You will find the flame of the candle and the soul of man where you find yesterday's sunlight and the perfume of last season's flowers. Where are they? They were, but are not! Life, death and disease all have their explanations from a materialistic standpoint. Life is a chemical phenomenon. Death is the absence of that phenomenon. Disease is the wrong mixture of the chemical elements necessary to normal phenomena. There is no seat of the soul in the human body, for every element can be weighed and measured, and every organ and cell dissected.

What does the Spiritualist say?

He says man *is* a soul—not *has* a soul. That the spirit of man is eternal; that it stays for a brief time in its house of clay, and then returns again from whence it came. He says the soul of man was made in the image and likeness of the Creator, of Infinite Intelligence, called God. That soul is God-like in its attributes.

We believe that the soul of man reflects the attributes of God as a mirror reflects the sunlight. We say the five senses by which the materialist proves his world—or thinks he does—are but shadow senses, ephemeral and mortal, and that the real world is the world of spirit. We are spirit here, embodied in a garment of flesh. A pound of flesh is a pound of flesh for a brief period, then dissolves into the earth and air again. Spirit cannot be weighed or measured by any material process. It is eternal and ever-present. We say there are other things besides matter that are real, such as love, hope, faith, charity, ideals. Man can reflect his divine attributes as the beautiful flowers reflect God's handiwork. What is this something within that wills to do a thing? What urges the body and mind forward? What is it that has driven us onward and upward to get a greater understanding and dominion over the forces of Nature? The materialist dissects the body and says: "See, there is no place in the body for a soul!" And the Spiritualist replies: "You might as well melt a bar of iron to find the law of gravity, or try to put mathematics in a crucible to find out the science of numbers."

We Spiritualists know man is a spiritual entity. He has three sets of faculties, three aspects or phases of being, namely, the spiritual, the mental and the physical. Spiritualism teaches that the life principle, or Infinite Intelligence, selects and assembles the chemical elements found in the human anatomy; that it builds the organs of

the body for certain purposes, and then controls and governs their functions and activities by means of mental impulses, created in the brain and sent over the nerves to every tissue in the body.

Do many human beings stop to think how wonderfully their bodies are constructed? The mechanism of it is so intricate. Nothing man can invent or construct can compare with God's creation. Of course, it is obvious if there be an impairment of the brain, it will interfere with the normal functioning and transmission and expression. We, as mediums, must aim at perfect health in order to get the best spirit communications. We must be in an harmonious frame of mind to get good results. We say that man comes in contact with the outer world through the five special senses. Man feels, hears, sees, tastes and smells, and for registering certain vibrations he has developed ears, eyes, touch, taste, and smell. Man may live without some of these senses and occasionally all may be inactive. He would be blind, deaf, unable to taste or smell, insensate, and yet be alive. Very few there are who have all five senses unimpaired. Most of us suffer from at least a partial loss of one or more. Yet we live fairly happy lives.

The organs of the special senses are simply instruments that register certain vibrations. Scientists have discovered that vibrations move in wave lengths of various speeds. Just as there are ocean waves, heat waves, sound waves, taste waves, odour waves, and an infinite number of other waves of which we live in blissful ignorance. There was a time when man considered that the earth was flat; that the sun was made to keep him warm and light the earth during the day; and that stars and moon were made to light the earth at night. In those days they taught alchemy and astrology, and searched for the philosopher's stone and spring of eternal youth. They made love potions and burned witches. But we of to-day have a different conception. Infinite Intelligence has attuned us to larger things through chemistry, mathematics, and astronomy. The crucible has revealed the elements and the microscope the infinitely small, while the telescope has enabled man to resolve the milky way into its constituent nebula and stars. If it be true that we are spiritual beings, using the body as an instrument; if it be true Infinite Intelligence has constructed our eyes, ears, nose, etc., to register vibrations; if it be true that we are finite beings living in an infinite universe; if it is true that the five special senses are limited to register but a few of the infinite number of vibrations beyond the range of our sense organs, it must be true that our idea of the real nature of the universe is pitifully small.

Conditioned on these premises, the history of evolution is simply the story of how this inward something has struggled to burst the chains of its material limitations, in striving to attune itself to this universe. We know the limit of evolution has not been reached. Driven by insatiable desire, urged by the realisation that there are myriads of harmonies which are not registered by our present senses, this inward something will evolve new senses, until the human soul reflects with greater accuracy the qualities of the all-knowing, ever-present, all-powerful principle we call God.

To the Spiritualist the story of evolution is not the result of blind working of mechanical laws, but the conscious striving of an imprisoned principle to reach brighter and ever brighter planes of consciousness. There are thousands of minds that know all this. Let us unite and instruct the thousands who do not know. Lay aside our

personal jealousy, envy and hatred. Strive to put forth more effort in research work to know the truth. Then we will develop all the potentialities of Spiritualism. Is our soul shrivel to a lump of easily wounded vanity? Is this brain, with its wonderful faculties, to be used to invent excuses, attenuated arguments in our cause? Or are we going to band together and give to the world a greater insight into our beautiful religion? Shall we devote all our power to help humanity? Lying dormant in each of us is the ability to do something better. Put forth that effort to develop those powers, and the more you give the more you will receive. We Spiritualists work with the subtle substance of the soul. We release the prisoned impulses, the rivulets of force that emanate from the mind, and flow over the nerves to the cells and stir them into life. We deal with the magic power that transforms being into living, loving, thinking clay; that robes the earth with beauty and colours and scents the flowers with glory. In the dim, dark long ago, when the sun first bowed to the morning star, this power spoke, and there was life. It quickened the slime of the sea and the dust of the earth, and drove cells to union with their fellows in countless living forms. Through aeons of time it finned the fish and winged the bird and fanged the beast. Ceaselessly it worked, evolving forms, until it produced the crowning glory of them all—mankind! With tireless energy it blows the bubble of each individual life, and silently, relentlessly dissolves the form and absorbs the spirit into itself again.

This is as a Spiritualist sees evolution.

Dream Self.

By W. H. EVANS.

HAVE you ever been puzzled about your own identity; ever thought about that mysterious "me" embedded in flesh, yet in some wonderful way above it, influencing it, and in turn influenced by it? Or are you just one of the herd, content and not disturbed by thought; or regard such as cloud shadows on the landscape, meaningless, or, if at times arresting, tantalising you with vague suggestions which seem to point to all parts of the compass, yet show no way out of the maze of your own feelings? Life is mysterious; this hidden self is mysterious, its manifestation no less so. What or who I am is the supreme enigma which has through the ages perplexed philosophers, mad-dened poets, or given the artist his sun-kissed dreams of loveliness. The riddle which has given the priest his power because men thought he held the answer thereto. The spring of inspiration in the prophet whose flaming thunders cast in mighty prose have seared and burnt the souls of men. This "me," is it so much carbon, sulphur, phosphorus, etc., as the materialist would have me believe? Just a dance of electrons in strange combination, a quadrille or waltz of atoms? Strange fantasy this: a sort of philosophic nightmare, born of indigestion and a bad liver. "I," who think and ask questions about chemical combinations, am no more than a chemical combination. What then is the chemical formula for a man? Perhaps our materialist will tell us. For I would know who I am?

There are times, certain moods, when I feel a wanderer on the heights, seeming to look down into some abyss of blackness in which shines a pin-prick of light, a light which scintillates and glows and slowly spreads in suffusing radiance outwards until the whole blackness is swallowed up in light, and in sweet ecstasy my being melts into it, becoming one with all that exists. In such a moment who can say who I am? I only know the mystic's joy of union, and with uplifted hands praise Him, the unknown, but not altogether unknowable, who placed this mysterious "me" in the fleshly vessel of oil in which its light burns in this world of clay. At other times I am in some deeply-shaded glen. Around me rise the trees, clothed in summer green; the shadows lie patterned with golden sunlight aglow upon the grass, like the strings of a harp, while the dancing shadows vibrate as the strings swept by the fingers of the wind through the trees. Around are the myriad voices of the

woodland, the chirp of insects, carol of birds, patter of or sharp cluck of a rabbit scurrying by. There is the and the flash of wings, and all form a glorious symphony poem. Here is peace. Yet in this Eden comes the pent to torment with his questions—Who am I? does he intrude here? Can metaphysical quibbles ture brain and soul in such garlanded beauty? Must intellect be forever on the rack, asking Why? Wherefore? Will faith never satisfy? Is intuition chimera or a shadow of fancy? Will not some fairy tripping down the sunbeams and with magic wand give vision to see and to know who I am? I will rest, chance in the ceasing to question the answer will come. Why deafen heaven with clamour?

Fool! Dost thou not know the weaver of fancy? of dream is also fancy and dream? A thought of Eternal Dreamer who weaves his patterns on the night who plays with worlds as children play with balls, test them hither and thither according to his decrees? Why fore do you question who am I? Yourself. Myself. What is self? What is dream and dreamer, harp and harpist? Who can separate them? What is this but a pencil sketch of the tired brain deceiving itself? On and over comes the query, Who am I?

Self-centred wanderer in the world of men, look around and see the chequered lights of these green aisles and therein the story of every soul, of every self. Listen to myriad voices of nature and hear your own voice: hear tones of men and recognise yourself in them? Who are you? Everyman! The world-spirit which is the thought of Him who breathed in you and gave you life, consciousness the power to think, to endure, to question. Can you separated from Him who threaded the stars upon his robe and gave the birds their swiftness and song, the beasts their lithe grace? You are all these, and more, for the Divine breath made you a living soul, and when its clear light shined through the mind and illumines the intellect, its question is stilled in a supreme understanding. "Be still and know that I am." He who knows that, knows also the secret of his own identity, and is content, for he has peace.

So I lay me down and rest. Yet in my heart is a wonderful sympathy, a sense as of something which has passed. The flowing draperies of mystery have brushed against. The lamp of men's desiring has flickered and gone out, and darkness descends again. Yet it is less black, less intense. There is something which comes from the world of dream, something of its light, of its airy beauty, but—

Men awake, suffering, aching to know peace, to quietude; aching to know God. Can they not share the dream, or must this waking life be for them all? Come the revelation. This glory is not dream; this splendour is not fancy; this airy music is not bred of our imaginings, but are the echoes of a divine reality. In world of light, colour, sweet sounds and transcendent glory is man's home, where "he knows as he is known," and come to rest at the feet of Him who suffered as he suffers, who toiled as he toils, who "was despised and rejected," who out, turned adrift by man's indifference because he brought them light and would show all men that they also are light. In that revelation is the splendour of heaven, the cloud-capped towers forever beckon man onward to the greater achievements of the spirit, and the further adventures of the glorious path of endeavour.

Who am I? God's son. In thee is "the kingdom of power, and the glory." It is thine forever. Rise and claim your heritage. God calls.

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Spirit is mind but not intellect, for intellect is an artificial product of the brain, while mind is the ageless, sexless creative force of the universe.

No human being ever originated a great thought or a transcendent idea. These well up into the conscious minds of those individuals whose own high aspirations, noble desires and cheerful, wholesome outlook upon life brings them into tune with the marvellous mind which rules over all. Those brief flashes of genius which are sometimes observed where strength and stability of character and earnestness of purpose are sadly lacking, are due, in the main, to the temporary influence of highly-evolved spirit entities.

Conscious union with divine mind means co-operation therewith, and co-operation brings about conformity with the unalterable laws which govern the universe. Out of nonconformity thereto comes suffering and chaos in human life and affairs continually. An almost entire lack of understanding of those laws is responsible for all the suffering and sorrow that racks the bodies and minds of human beings.

Spiritual consciousness is like a spring of cold water continually welling up in a parched and arid land. In very many personalities the waters of truth are clouded and polluted by mental refuse. Hence the spiritual thirst of these individuals remains unsatisfied, and their restlessness and dissatisfaction with life increases as time goes on, unless their minds become cleansed and purified by a complete change in their outlook upon life.

In other natures the waters are clear and sparkling and infinitely refreshing to the soul. As spiritual consciousness increases in the individual so does his personality expand, revealing new and finer qualities of the mind and spirit and further developing such worth-while traits of character and disposition as he already possesses.

The greatest law of life is love, for all others are subservient to it, and the smallest divergence therefrom brings disaster in some shape or form. This law is so continually violated by human beings that lives innumerable are robbed of joy and gladness, while terrible disasters of every possible description are brought into being throughout the length and breadth of the world.

CAUSE AND EFFECT.

That which takes firm root and flourishes continually in the mind must show forth in the life and affairs of the individual eventually. The law of cause and effect works with the utmost precision and with unfailing exactitude

always. When love is the cause the effect is invariably good, but when less worthy emotions rule the life the results must differ accordingly.

Every variety of trouble has its origin and abiding place in a materialistic conception of life which fails to differentiate between the substance and the shadow. Possibility of character is the spiritual heritage of every human being, but until the desire for self-unfoldment is born in the conscious mind of the individual there can be no manifestation of spiritual qualities of a high order in his life.

Through desire comes realisation, and from realisation blossoms experience, whose fruit is knowledge. When the desire is uniformly good the fruit must of necessity be spiritual sight and the development of spiritual qualities of a high order.

Spiritual vision is more to be desired than any other attribute of character, because it enables human beings to live in accordance with divine law.

The golden fruits of joy and gladness hang on life's tree in easy reach of all, but because of the appalling blindness of human beings, few indeed are able to partake of these continually. The main aim and object of the bands upon bands of spirit workers who seek to benefit humanity so ceaselessly is the spiritualisation of the human consciousness. For through this means only can real peace and a true and abiding happiness come to human beings in any age or in any phase of existence.

Life is not a game or an experiment which the great Mind that rules the universe, entered upon in a careless, haphazard fashion, and then failed to finish. There is at the back of it a mighty plan, marvellously conceived, wonderfully and amazingly executed, and flawlessly perfect in all its workings. Hence the great and ever-expanding minds of those on this side who have long delved deep into life's mysteries—being in continuous, active and loving co-operation with divine mind—are able to interpret life in terms of spirit.

THE SPIRITUAL LEAVEN.

It is this spiritual interpretation of life which, being gradually instilled into the minds of more fully-evolved earth dwellers, acts like leaven, slowly but surely raising the level of thought and aspiration on the earth plane. This gradual leavening of the whole lump of human consciousness is a continuous process which goes on from day to day without real pause or hindrance, despite the many difficulties and set-backs that must of necessity be encountered.

Human beings must learn life's lessons for themselves, and, however careful the training, no pupil can be promoted to a higher class until he has fully mastered the problems of his present position. This rule holds good throughout the whole range of thought and experience. Self-qualification is the only means of advancement on any plane or in any sphere. But our object is to teach people how their desires may be realised, and their object, spiritual unfoldment, be the more readily achieved.

Evidences of the rapid growth of a more spiritualised human consciousness are not lacking in the world. All the great international organisations which are bringing both young and old of all nations together in friendship, with a common, worth-while object in view, are very definite proof of this. Never before in the history of the world has there been such a seeking after good on the part of such vast numbers of people. That evil still flourishes is scarcely to be wondered at, but good is greatly in the ascendancy in the world to-day, notwithstanding certain appearances to the contrary.

The minds of millions of those who have not yet allied themselves with good are in a state of flux. This means that having discarded many of their old beliefs as untenable, their minds are ripe for the acceptance of new truths. The later revelations concerning spiritual things will enable all those who are willing to accept them as truth to form an entirely new conception of life as a whole, and of their own particular share in it.

SHOWERS OF KNOWLEDGE.

The new knowledge that is being showered upon the world in such lavish measure at this time is uplifting and ennobling in the extreme. It tends ever to reveal man's

true position in the marvellous scheme of life, and in so doing brings to human beings a greater realisation of their own inherent importance and a true appreciation of their real relationship with and responsibility towards their fellows everywhere.

For life is one continuous process, and all its various phases and manifestations are part of and inseparable from the great whole. The great mind that rules over all is continually at work throughout all life everywhere, moulding, shaping, perfecting and renewing in accordance with the mighty plan which we, His willing workers, are helping Him to execute. All those individuals who co-operate with us, or ally themselves with good in any way whatsoever, are His lieutenants also, and worthy of praise. Thus does the work of uplift and enlightenment go forward in the world, and, now that the company of torch-bearers of truth has increased so tremendously, the work will move on apace.

This great outpouring of good from this side of life, and the more general acceptance of it among earth dwellers, must of necessity revolutionise human life and thought in the near future. Good is always creative in its action, and must produce effects continually according to its own particular kind and variety in the life and affairs of the holders and investigators of it. Hence wonderful happenings must be the eventual outcome of this mighty access of good to the world.

Rank materialism has received its death blow, and must presently disappear from the mental conceptions of every type and grade of individual. Its position is no longer tenable, because recent scientific discoveries are compelling scientists to delve deeper and deeper into the realm of the unseen for the solution of some of their most practical problems.—FROM THE ZONIA SCRIPT.

The Return of Ben and Charlie.

A TRUE TALE STRANGER THAN FICTION.

By BENSON LANE.

A FEW YEARS AGO two lads were playing in the streets of Wolverhampton. Ben, the son of a Black Country canal boat proprietor, was a vigorous youth full of the joy of life and ever fond of a joke. He had much that was denied to Charlie, the young son of a Wolverhampton school master. For over Charlie hung the shadow of perpetual ill-health. Not for him the boisterous sports that delighted Ben. Nevertheless, he was a cheery, plucky soul.

Yet, though they knew it not, both were companions destined to march side by side on the greatest and most awful journey man can take. Over them both hung the shadow of death. They passed the Rubicon within a short time of each other.

Trying to board a boat, Ben leaped short, and, falling into the water, struck his head on the timbering and was stunned. There was no one near to aid him, and later his drowned body was taken from the water. One night Charlie's sickly heart gave out and after a few panting, pain-racked moments, he too was at peace.

A MIRACLE.

There was grief in the bereaved families. But a miracle, stranger than any fiction, was on the way to comfort them. The father of Ben had long been a convinced Spiritualist, and the logic of the evidence adduced had also brought conviction to Charlie's sorrowing father, the schoolmaster.

Various happenings convinced both parents that their departed lads were not only still living but were endeavouring to make their continued existence and happiness known. As time went on these proofs became so detailed and so conclusive as to admit of no further doubt, and now, week by week, the families assemble and talk with their departed ones in a manner as simple and natural as though the physical forms of Ben and Charlie were still by their parents' firesides.

The method of communication is the familiar "table-tilting." One of the circle slowly spells out the alphabet, and, at the required letter, the table gives a tilt. Letters become words and words form sentences. The sentences provide evidence so remarkable and convincing in its nature that, for me at any rate, it has excluded the possibility of conscious or unconscious trick and has reduced the vague "subconscious mind" hypothesis held by some people to the merest nebula. The messages are so natural, so human—yet so uncharacteristic of one of the earthly people in the circle.

HOMELY CHAT.

The "spirit guide" to the circle is apparently an Indian, who signs himself "Pathfinder," and who tates through the table philosophic, literary and ethical courses of a high level. But it is the homely, human of Ben and Charlie, the Wolverhampton lads who passed beyond the veil, which has brought conviction.

Ben, the joker on earth, is a joker still, and often the circle laughing with his quips. He and Charlie become great friends in the spirit world—for Charlie everywhere with Ben, being no longer hampered by feeble physical body.

Sitting in a quiet room, gay with many-coloured flowers, among a small group of quiet, everyday people whom the survival of death is no mere theory, but a fact, one comes into contact with striking evidence.

BEYOND THE VEIL.

Asked one evening to describe the conditions in which he is now living, Ben "telegraphed":—

"There are no such strains of music on earth as we used to in our Summerland. They cannot be described. The flowers, fruits, grass and trees are most beautiful, refreshing to behold, while pleasant lakes and streams are everywhere. We do not wish to go back to our earth existence, because we are so happy. Charlie says his life was a burden to him, and when he cast it off he felt free. As for myself, although it was hard to leave my body, I now know it was for the best. I am quite happy. I shall be back next week. Love to all.—BEN."

Next week came the message:—

"Weep not for those who have left the earth life to live in the mansions of the heavenly spheres. We are supremely happy now. We have done with our physical bodies, but when we first came over here we were daunted and bewildered by the strange conditions surrounding us. Loving friends came to us to give us the rest and help we needed.

"Oh! how delightful it was in those rest homes where we were able to begin our education where we had left it in our earth life before we came over! Our progress has been easy. We thank our earthly friends for our early training."

It's amazing, isn't it? No wonder the members of the little circle of workaday people have happy and serene faces.

For to them has come tremendous assurance of eternal purpose in man's life, and for them in very truth the gauntlet has lost its sting.—*Birmingham Express and Star*.

IRISH SPIRITUALISM.

SPIRITUALISM in Ireland is showing evidence of slow but sure progress. The water separating the country from the rest of the British Isles is a very severe handicap to the existing societies, which necessarily incur much expense in introducing good mediums and speakers to local audiences. Nevertheless, a glance at a list of demonstrators who have occupied Irish platforms during the past year is positively refreshing, for we find such names as Mr. Ernest Keeling, Mr. George Berry, Miss Ada Taylor, Rev. George Cole, and Mr. A. Whyman mentioned. In Belfast we have two affiliated societies, the Belfast Spiritualists' Alliance and the Belfast Association of Spiritualists, both of which are doing much valuable work in face of very heavy odds. In this very darkened island in respect of the true facts of immortality, these outposts of the psychic empire deserve the encouragement we send out to them.

Little Powder-in-the-Jam Tales.

By IVAN COOKE.

OLD GRANDPA GEORGE.

The clairvoyant's ranging finger came to rest upon me cowered behind a stout lady in a big hat. "With you, sir," said the clairvoyant, and her eye met mine. "Will you put up your hand, please? Yes, with you." I was in for it. Really, had I known that I should be singled out to receive spirit descriptions and a message on my first visit to a Spiritualistic gathering, I should have stayed away. I dislike being singled out from among a hundred others.

"Don't wriggle, dear," whispered my wife.

"I wasn't wriggling, of course. Why do wives say that sort of thing?"

"I see with you," continued the clairvoyant, "the form of an elderly gentleman, who passed to the other side some years ago. His hair is quite white, his eyes are—and so, his nose is—such and such a shape; he wears a full beard and moustache. I hear the name George."

I made noises in some vocal recess that discovered myself at the back of my upper dental plate, and goggle. Every thought and memory of everyone and everything I had ever known fled from me for evermore. ("Speak up," whispered my wife. "Answer her.")

"I hear the name George," said the clairvoyant again, with the eternal resignation of one who had described spirits and given messages to boneheaded deaf mutes since childhood. "Can you hear me? George!"

"He's trying to remember," called out my wife.

"And this spirit wants to speak to 'Clarence.' Do you know that name?"

Did I not? "That is my husband's name," called out my wife again. I ground my teeth. Some idiot in the hall giggled.

"Well," said the clairvoyant, with an air of finality, "this gentleman says that he is your grandfather George. You understand that? Good. And he tells me that—"

Here followed a message so true, so apposite to my present condition, both mental and material, that it left me gasping. "You understand this message?" she asked.

"I—I should think I do," I stammered.

Someone in the hall giggled again. Quite evidently those present looked upon me as a comic interlude; they enjoyed seeing Clarence the Cloudy perform. With unpeakable relief I saw that ranging finger joint elsewhere, I heard that voice say to someone else, "I see with you—"

"Thank goodness."

On our way home I strove to regain my shattered dignity. Obviously these things must be explainable. Had I not gone to the Spiritualist meeting that night with the intention of explaining things? Indeed, I had said to my wife, "Depend on it, there's trickery somewhere. A man's incisive intellect will soon pierce where the emotionalism of the opposite sex is gulled and duped. Let us go, and I'll soon put my finger on the weak spot."

But this old grandfather George—

"I must certainly admit," I said, "that I *did* have a grandfather George, but in all probability he never even saw me, he having died when I was an infant. Most certainly I haven't the remotest recollection of the old boy. Now, all this confirms me in my belief that there is trickery. Why on earth should this old fellow come? Now, if dear old Tom Field or old Bill had come—I was thinking of them when she singled me out—"

"Ah," said my wife triumphantly, "then you would admit that it was only mind reading—just like you can see at a music hall. I can hear you. 'Thought transference! Telepathy!' I know you. But you won't explain this; I'm sure you can't. And I'm going to get out that old book of photographs the minute we get home, and I'm going to find Grandfather George in them."

Really, my family tree seemed somewhat run to seed. As we hunted in search of George over pages of weeping whiskers and chest protector beards, all faded to a dismal

yellow, I could not but contrast such ancients with those—ahem—of my own generation, so forceful, vigorous and manly. "I've got him!" cried my wife. "Look! that's exactly his description!" and she slipped the faded thing out of its mount. "Yes—look—George—, A.D. 18—There, isn't that wonderful!"

"Really," I said, "really! What an appalling looking old boy—"

My wife heeded me not. With eager eyes she scrutinised the portrait. "Well," she exclaimed, "well, I never did. Why, it might be you. Look, he's got your eyes, your nose—and his mouth is all screwed up like yours is sometimes."

Her two forefingers blotted out that horrible beard, and strangely a dim replica of my own face looked up and out on me from the past. Time had stamped out Grandpa George, as it stamps out everyone, as it would some day stamp out me. Here was a thing to silence me, to give me food for thought. Of course, to a practical man this Spiritualism was obviously bosh. Yet, for what possible cause could old George come to me, of what possible interest could I be to him—even if his old memory hadn't mouldered away with his old bones in some obscure churchyard?

I could not sleep that night. I had not slept, neither was I asleep, I'll swear, when old George came to me. Laugh as you will, he came, and I saw and spoke with him. Incredible—yes, but true. He came much as he must have looked on earth, but with a vigour and emphasis in his bearing that the portrait seemed to lack. He called me "My boy! my boy!"

Where, in what dim recesses of memory, had someone called me like that, not once, but many, many times?

"My boy, it's Grandpa George!"

And then I saw him. Yes, he stood quite close to me, but in some indefinable way I could not touch him.

"I've come to you at last, boy, after trying a thousand times to break through, after calling and calling—I come because I love you, boy, because I love you. Don't you understand?"

He went on in an agitated way, clasping and unclasping his hands, and obviously speaking to himself. "O, I must save him. So young, so ignorant, so blind—he will be damned, damned!"

Surprise and indignation at such an outrageous suggestion held me silent, but in a moment of righteous resentment broke forth. "What!" I exclaimed. "Sir! Damned? Me? *Certainly not!* It is quite evident that you are not Grandpa George—you are a counterfeiting spirit, sir. You know nothing of me at all. (I had to speak in a whisper for fear of waking the wife.) You little know the reputation in which I am held in the city, of how men admire my integrity. They say that mine is a will of iron—a will of iron, sir!"

"My poor boy, my poor boy," said Grandpa George, "Oh, I too was devilish pig-headed once. And I too was swollen with self-righteousness—once. Oh, let me condemn not, remembering these things!"

Something in his tone caught at me. Some genuine grief and love therein dissipated my anger and made me feel I wanted to reinstate myself in his opinion. Never had it dawned on me that anyone could so regard me. Pig-headed—self-righteous? Do the angels call me *that*? "I—I'm sure you are wrong," I said. "Truly, you don't know how I search for knowledge. How ready I am to learn, what deep scientific books I've read. That is why people respect my opinion so much—"

"Ah, boy," I was devilish dogmatic—once."

"And—and Grandpa George (idiot that I was, tears trembled in my voice) you don't understand me at all. Why, you don't know how careful and thrifty I've been, nor how well I've done in life. Why, I *own* this house, and I have saved and invested five hundred—in Savings Certificates—and—"

"Ah, boy, I too was devilish mean—once. I too scinged and saved and pinched until the itch bit into my soul, so that I found myself scringing and saving and pinching in the love I should have poured as well as in the money I loathed to pay out. So my life grew bitter and narrow. Oh, how differently we look on things now! God gives to us in all things over here; so also He gave us

all things when we were on earth. Yes, but He gave to us for us to use, to pass on, wisely, carefully, as a servant should. Just as He gave His love and His service, so also He gave us money—to pass on in His service, and never to be scrimped and pinched and saved for our own. This seems so plain to us—cannot you see it?”

I could not speak. Pig-headed? Self-righteous? Dogmatic? Mean? . . . No, I couldn't be; I couldn't possibly be! . . . And yet? . . .

How do we look to the Angels?

“I see that you wondered how and why I came to you. My grandson, son of my own son, how could I keep away? Don't you see that you are flesh of my flesh, seed of my seed, heart of my heart? Can't you realise that all these failings that are marring your life sprang out of the errors and failures of my own life on earth? Does not a pang of my passion and my pain touch you when I see working out in your life the heritage which I passed on to you, that heritage of blindness to spiritual realities which once was mine? *Son of my son, how can I keep away?* I see your life as I should have looked on that of a mole. I see you as a poor thing burrowing in darkness, knowing not whither you go. I hold out the hands of my heart to you, boy. Will you not take of me—take of my love and constant service; will you not let me spend myself on you? So only shall I redeem myself, so only shall I set my errors aright. Hand in hand, you and I, shall we climb the heavenly stairs? Know me, boy, learn to love me, to lean on me, for I—for I cannot keep away. I am Love's counter—God's pawn; I am pledged to Love, and wrapped about in Love; Love has given his crook into my hand. Ninety and nine are gathered within the fold, my boy. Dear boy, cannot you see the straying lamb for whom I search?”

Soul-Saving Service.

By JAMES ADAMS.

“AH! I see,” said the friendly visiting parson, “you and I follow the same occupation—that of saving souls.”

With a twinkle in his eyes the man repairing boots looked up and answered, “Yes, but, you know, I can do what you cannot. You are out to save souls, but I can supply and fit a new sole.”

The truth really was that, to a very important degree, boot repairing was to that boot-maker part of his own soul saving, and he knew it, for he had learned it in his acceptance and knowledge of spiritual truths.

The daily round, the common task, he was determined should mean “Service” to him. It was being recorded, and his work must be of the very best, even though that work was fixing new soles to old boots.

“Cursed be the ground; in the sweat of thy brow shalt thou eat bread,” it is recorded. How many are there even yet who understand that that curse really became the greatest blessing man could become possessed of, for it teaches all the absolute importance of service.

There are no limitations to our service. We find it in all things, from scrubbing dirty floors to handling high finance, we are never exempt.

We still hear the Great Teacher saying, “This do, and thou shalt live.” We are ever being reminded that the people who do least are the most unhappy and most dissatisfied. Now, if service is evaded here (and it often is) then to those who evade it salvation is retarded until that service is rendered under more difficult conditions in the life to which all must pass.

This great movement of ours is being kept back from its natural development by the many who refuse to serve whilst at the same time professing to accept its principles.

How many tired and overworked officers in our cause would gladly and gratefully accept offers of help in any way; how few are there who are prepared to ask, “Can I help in any way?”

The offer of service, hitherto resting on a few shoulders, the willing horses, would very materially lessen the often unjust criticism of men and management, and out of the

spirit of co-operation would rise still higher and glorious the structure of Humanity's Brotherhood. It is needed from those to whom it has been entrusted, order to keep doors open and to open fresh ones.

From all is demanded a faithful activity, and the notion that all effort, whether ordinary or special, being recorded either in gold or in straw, which record be tested “as by fire.”

To-day's efforts have gone into it unalterable. To fuiness or regret—which?

Let to-morrow's be better. There is no unemployed in Spiritualism, and the call to service comes to us all. A little kindly, neighbourly help often makes fresh comers to the service whilst a smile and a hand bring them back again, and so our service helps.

The Rosemary Script.

Selected and Edited by F. H. WOOD, Mus. Doc.

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III.—THE CHILDREN'S HEAVENS, AND OTHER SPIRIT REALMS.

THE previous article in this series dealt with an account received by automatic writing of the spirit realms. The present article contains the story as it was written “Muriel” through Rosemary's hand.

Now and then I pass over a great cloudy place to beings yet unborn assemble. These have bodies like ours, they have no souls yet. They prepare themselves for a journey to earth.

I have been to the place where those who have passed out of life in violence wander about with no one to help. All are willing to help, but they refuse guidance, for they can bring themselves to realise that after all their troubles they live.

Again, I have been to a certain place where only the children of Earth go when they pass over here. These ones are tended and greatly loved by mothers who still feel need for something to look after. They have very lovely homes and live very happy lives, full of interest, until they are ready of being on their own.

Strangely enough, it is these grown-up children who visit most of all to frequent your earth. Now and then I have been to the higher realms, but only from a great distance, for the dazzling radiance would be too brilliant for me to endure.

Then I have also been to a fair country where there are many beautiful fountains playing. You would love this place for it is a land of many waters, where lovely streams of pure light flow through pale green lands where a strange, unearthly light gives a warm, sunny glow without any sun.

Here, too, are glorious water lilies of every imaginable hue and size, floating on these calm, clear waters in perfect beauty. It is a wonderful place, and I often visit it myself. If you came there, you could rest beneath large, shady trees whose branches are of every delicate shade known over the world. I cannot hope to let my words portray anything so fair. Some day, however, you will see it for yourself.

There are also some lovely homes here, built by the spirit people just as they desire. Living is really living, and there is no limit to keep to in one's time and endurance. Each being able to go on as long as one wishes, and feel no fatigue.

I hope in the days to come to give you very full descriptions of this world, which you can publish in a separate volume. I promise that whether people believe or not, they will want to believe when they read it.

F. H. W.: “Then you think Rosemary's work has a future before it, Muriel?”

“It has, my friends! You little know how great!”

This concludes “Muriel's” account of the spirit realms. Her reference to the Children's Heavens is corroborated by my own brother Percy, who passed over when he was thirty years ago. My renewal of contact with this brother forms one of the most dramatic incidents in the Rosemary scripts, and will provide the basis of a separate article in this series. Percy told us that he was taken, when he was

with a lot of other children, to a large, beautiful place. We were all gathered together, watched and tended by motherly hands. We had been parted from their own little ones on earth. We found comfort in looking after us and seeing that our needs were carefully tended. You must not imagine that little children here can look after themselves any more than they can on our side. Certainly they do not need food and clothing, they need love and education and character building and training for some good work."

Here, then, we have two independent spirit witnesses corroborating each other on the care bestowed on little ones after they have passed over. "Muriel," Rosemary's guide, and her own younger brother have the same story to tell, which a period of five months separates the writing of the two narratives. Corroboration such as this has a definite value for the student, especially when it comes through a medium who will not read the scripts of others lest they will influence and colour the information written through their own hand. It has even greater value when corroborated by accounts of heaven written through other psychics.

Emerson, the American philosopher, in his remarkably accurate essay on Swedenborg, asserts that "the secret of heaven is kept from age to age." "We should have listened on our knees," he declared, "to any hint of the scenery and circumstance of the newly-parted soul."

It is one of the ironies of philosophic history that at a very moment Emerson wrote those words, the new "heaven" cult which sprung into being at Hydesville in 1848, had already wrested from heaven the secret it could no longer keep.

Next article: "A Study of Christ, by Tiberius."

Book Review.

"EXPERIENCES OF A MEDIUM." By Edith M. Wood. Stockwell. 2s. 6d.

Here is a helpful little book, 80 pages in all, telling the story of a medium's development and subsequent psychical experiences. The book strikes a note of sincerity, and is devoted to the story of a psychic's everyday life. Mainly composed of collected stories and various incidents, too many to be ascribed by the sceptic as coincidents, the book, though not in every word evidential, is valuable, its aim being amply indicated in the fitting title chosen by the author.

"THE BOOK OF THE SEVEN SEALS." 127 pp. By Louis Bronkhorst. London: Rider & Co. 2s. 6d.

Mr. Bronkhorst has here written a short novel in which, it is claimed, are revealed the secrets of spiritual healing. Each of three central characters was suffering from a disability received in the Great War. One was totally blind, another had contracted trench fever, while the third was suffering from the loss of the use of one arm. All three were eventually cured as the result of the work of a doctor in the East, and the book, a partial lifting of the clouds which now seem to govern a much sought after science, is worthy of study.

"A FIRST STUDY IN PRACTICAL COLOUR PSYCHOLOGY." By Rev. William Heald. 48 pp. London: Arthur H. Stockwell Ltd. 2s. 6d. net.

As its title suggests, the purpose of this book is to give practical information, derived by Mr. Heald's own method, on matters relating to colour. As Mr. Heald remarks, the system he presents does not confine itself to general influences, but is intended to bring in the quite personal element and give practical advice to students. A fascinating booklet.

"THE MAN CHRIST JESUS." By Rev. John Lamond, D.D. 8vo. 152 pp. Simpkin, Marshall, Ltd. 5s.

Dr. Lamond has done useful service in publishing this book. It is an attempt to deal with the life of Jesus of Nazareth from the standpoint of a rational Spiritualism by a man who has spent his life in the Christian pulpit. In his introduction Dr. Lamond has drawn together in brief and useful form the secular and other evidences which give

ground for the belief in the historical character of Jesus, and has also dealt with many references to the historical Jesus which have occurred in spirit communications. In the book itself Dr. Lamond deals with some very controversial questions, such as the date of the birth of Jesus, and this he puts at a date somewhere between A.D. 4 and A.D. 7. He suggests, too, that there is some possibility that the mission of Jesus extended over a period of seven years rather than three, as is generally accepted. The author concludes that He was trained in the Hermetic Order of the Essenes, and thus had access to a good deal of occult knowledge which enabled Him to give a wider interpretation to the ancient oracles and the ancient scriptures than was general in His time. Dr. Lamond thinks that it was from the Essenes that the ceremony of baptism was derived, although it is probable that this was merely incorporated from Ancient Egypt, where the annual washing of the Nile was the cleansing and fertilising process which gave life its greatest glory. The parables, the miracles, the temptations, and the mission of Jesus are dealt with, not by any means exhaustively but certainly with a suggestion of reason which is helpful, while the Transfiguration, Crucifixion, and Resurrection were the embodiments of the principle of love which guided His whole life. Dr. Lamond is compelled to regard Jesus as the servant and interpreter of God rather than the co-equal of God, but that view does not detract from the glory and beauty of a character which has swayed the destinies of humanity for two thousand years. The book is an attempt to interpret the life of Jesus from the standpoint of a contemporary—a difficult thing to do, but in the attempt the author has presented us with a sketch which is helpful and inspiring.

"THE NOBLE LOVE." By Briggs Davenport. 380 pp. Brussels: Elmer S. Prather.

Another contribution to the well-named "eternal" triangle class of fiction, the "Noble Love" must depend upon its "out of the way" characteristic for individual classification. Many incidents in the book are very cleverly sketched, and the characters are well brought to life. Containing vivid pictures of American life, and a strong psychological interest, it is a thought-provoking book, and is written in a manner well calculated to hold interest.

"GLIMPSES OF LIFE IN THE GREAT BEYOND." By Velonius. Stockwell. 16pp. 1s. net.

A series of inspired writings descriptive of the communicator's conception of life in spirit. The volume is plausible and inspiring.

"SELF RELIANCE: THE ROAD TO SUCCESS." By Philip Harrison. London: Rider & Co. 80 pp. 1s. 6d. net.

This is another addition to Messrs. Rider's "Mind and Body Handbooks," its purpose being to indicate the true state implied by the word "success," and the avenue through which this desirability may be attained. In regard to the first respect, Mr. Harrison shows the reader that success is not, as is generally supposed, the fulfilment of an individual ambition. "Success is a state of life and not a final achievement," he states emphatically "The only success worth having is that which depends on the full development of our whole mental equipment." He rules out the theory that luck is accountable for many individual's success, and shows that hard work and self-unfoldment are much greater and more determining factors. It is obvious that our existence on this plane is too brief to develop our natural powers and talents, and while it is our duty to make the best of the present incarnation, we can also look to the future, knowing that what is left unfinished and incomplete here may be there brought to a successful issue.

EVERY one of us shall give account of himself to God.—ROM. xiv.

To an impudent accusation oppose a short and humble answer.

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The Central Fact.

THE central fact of Spiritualism is mediumship, and mediumship is dependent for its exercise upon psychic faculties which exist in individuals in different degrees. Those who possess the faculty in a large or exceptionally sensitive degree are termed mediums because they respond to a stimulus thrown upon them from outside. It is probably true that all people possess the psychic faculty in some degree, since it is the result of inherent qualities which will have to come into manifestation in the planes of life to which we shall all advance through the gate of death.

During our earthly life the psychic nature is submerged beneath a physical exterior—a body which responds to the stimulus of physical surroundings. During earth life the physical body is undoubtedly the predominant partner in a partnership which includes both physical and psychic sense perceptions. Occasionally, however, the psychic faculties peep through the dense veil which overshadows them, and in a dream or vision, in impulse or supernormal manifestation of one kind or another, occasionally betray their existence. The potential medium is merely the individual in whom the psychic faculties occasionally emerge and are stimulated or played upon by supernormal means or persons. Whether such sensitiveness is due to what is loosely called a sixth sense, or whether it embraces a range of senses corresponding to the five senses of the physical body, is a point which has yet to be determined, but it is certainly true that the potential medium does get experiences which are supernormal.

The majority of investigators into Spiritualism commence their search by an effort to analyse mediumistic phenomena, with a view to obtaining evidence of the continued activity of those whom the world calls dead, and the search is only possible by using a medium as an instrument for such investigation. Later, however, another consideration must arise. If another person (the medium) can obtain messages, facts, or information from another world for and on behalf of the investigator, how far is it possible for that investigator to develop a degree of sensitiveness which will enable him to receive them for himself without the aid of a third person? It is undoubtedly true that a very large proportion of people who spend their time (and perhaps money) in researches with mediums, would obtain equal results with very great facility if they spent the same amount of time in an attempt to unfold and develop their own sensitiveness; and while obtaining their own communications from the spirit world, would also be in a position to help others.

The psychic faculties must be developed here or hereafter, for they consist of nothing more or less than the perceptions of the spirit body, which in future we shall all be called upon to inhabit, but the term psychic faculty covers a good many phases of activity, and we are often

asked, "How can I discover the particular psychic faculty which I possess in the greatest degree, and how can I about its development?" In such cases the advice of those who have themselves developed psychic faculty may be valuable, but it is by no means as reliable as many people suppose. We heard of a case a while ago in which one of the finest psychics in the British Isles attended a seance presided over by another well-known psychic. They were unknown to each other, and a question was asked whether the individual attending the seance had any psychic faculties. After a careful scrutiny, the operating medium expressed his opinion that the other medium possessed mediumistic qualities of an special note; yet he is certainly one of the finest clairvoyants Great Britain has ever produced. While, therefore, the advice of a psychic who has himself developed mediumship may be of value, it by no means follows that such advice is infallible.

The method we have found most reliable is that of analysing the exceptional experiences of one's own life. If an individual is specially susceptible to psychic impressions, he should be able to find in his past life certain incidents of a striking character which have manifested themselves in times of stress and difficulty. Such experiences may be in the nature of dreams, visions, premonitions, mental coincidences, telepathic impressions of a veridical kind, or if the mediumship is of a physical type, the uncanny movement of objects without physical cause, the seeing of shadowy shapes, or the hearing of odd voices, familiar or unfamiliar, from time to time. If any or either of these have been experienced, especially when alone, an analysis of them in the light of the psychic phenomena which are prevalent to-day, should give some kind of index to the type of phenomena likely to be worth seeking. Most of our well-known clairvoyants can tell of the time when they saw spiritual forms in their childhood or youth, and were severely scolded by parents or guardians for imagining such things. Repression has stifled the faculty which was striving to manifest, and it may require years of steady and persistent development to unfold what at an earlier period would have been a perfectly natural faculty.

There are again many people who can tell of cases where they have eased pain by holding the hand of a friend in a sick bed, or by laying the hand upon the brow of the individual who had headache, toothache, or any one of a dozen minor ailments. It has never struck them that success along such lines may easily indicate the possession of a power which soothes, alleviates, and even cures distress in hours of stress. It is of such material that healings are made. It must not be forgotten, however, that however natural and however strong a natural aptitude may be, it can be strengthened by use, by systematic discipline, and by study. Familiarity with the lives and experiences of other mediums often enables one to find ways of development which considerably ease the problem.

The development of mediumship is essential if Spiritualism is to take its place as a continuous factor in the life of the future, and the ability to determine the phase of mediumship which is most likely to develop can save considerable time and trouble.

It must not be forgotten that the development of the psychic senses is an evolutionary process. We are suffering to-day from the witchcraft manias of past centuries during which the majority of the more sensitive families were killed off, and the race has been perpetuated from the least psychic. Repress them as men will, the faculties of the spirit must presently come into manifestation, and we have not the slightest doubt that the present century is one in which the psychic senses will take their place as the next step in the order of evolution. The whole of the forces of nature are behind them, urging them into clearer manifestation, and it is the duty of those who understand the problem to see that such activities are not allowed to run riot, but shall be guided into the path of the greatest usefulness, so that they become the servants of a humanity which is striving towards heights of spiritual attainment.

No evil action can be well done, but a good one may be ill done.

CURRENT TOPICS.

AT the Congress of the Royal Sanitary Institute at Sheffield, a Dr. Mould was taking part in a discussion on "Mental Hygiene" in the Preventative Medicine

section, and seemed to indulge in a series of wild assertions and denunciations covering a variety of life's activities. He declaimed against pessimistic authors, insane authors, and anarchic poets, and endeavoured to establish a new classification of art into the sane and the insane. Golliwogs, birth control, and the cinema all came under his anathema, and he is reported to have said: "Spiritualism in the form of gatherings with mediums I have found give rise to insanity. It encourages a form of hysteria." That would be a serious statement if the Doctor was able to produce an array of facts in support of it. We trust he can do so. We have been asking for these alleged facts for years, but the people who make the wild statements refuse to produce them. With a larger experience than Dr. Mould (whose earthy cognomen may mislead the uncritical) we would have no difficulty in finding many people who had been saved from mental disturbance caused by bereavement, solely by consultation with mediums. That there may be immoderate men and women engaged in research is, of course, always true, just as there are immoderate statements made by doctors. We are afraid that a large number of medical men are still unable to determine the difference between healthy psychic activity and hysteria; just as in Biblical times the learned professors were unable to distinguish between epilepsy and evil spirits. We are compelled to agree with Dr. Mould on one point: noise is the most objectionable feature of modern life, and congresses are often responsible for a great deal of it.

A CORRESPONDENT writes us from the Western Provinces of India, saying: "Wherever I have stayed in India have found a great interest in Spiritualism. I spoke at one large meeting held under a 'Shamyanar' erected to hold from five to seven thousand people, and it was packed. The subject of the conference was 'What Happens After Death?' I spoke from the standpoint of Modern Spiritualism. At the close I had many inquirers, and a number of people called at the house where I was staying seeking information. I lent such books and papers as I had, but they were all too few." This is good news. The desire to know the facts concerning *post mortem* existence is rising superior to the mere belief in its existence. We believe, too, that the study of the unseen world is one which will bring East and West together far more quickly than any other thing, for it will be helped and strengthened by the denizens of the unseen, who include all nationalities.

THE Annual Summer School of the Spiritualists' National Union opens on August 3rd at Matlock, and will be continued for three weeks. Already a num-

ber of applications for accommodation have been booked, and a full programme of studies, holiday jaunts, and rambles to places of interest has been mapped out. In the past two years the school gatherings have been of the happiest and most fraternal kind, and friendships made there have subsequently deepened and ripened. If readers have not arranged their holidays, they are assured of a happy time and a welcome at the Summer School at Matlock.

THE *Daily Telegraph* has continued its series of articles on "Hell," and we were particularly interested to note that Abbot Butler, speaking on behalf of the Roman Catholic Church, insists upon the actuality of hell and the eternity of punishment beyond the grave. This is a reminder that the largest church in Christendom still sticks to its old theology. Other writers appear to have whittled away hell until it is merely a natural world where remorse may be experienced. We protested in an earlier note against the use of the term hell in connection with the newer conceptions of the hereafter. It is very nearly time

that the word dropped into disuse. When all is said and done, hell was an invention of the theologian for the purpose of frightening the ignorant and credulous. It never had any existence in fact, and those who talked about it most in the early centuries of our era did so, we believe, with their tongues in their cheeks. To-day we are becoming an educated nation. Even our children cannot be frightened with stories of the "bogey man." Is it not time these crude and barbaric ideas were dropped and supplanted by a recognition of cause and effect operating throughout all nature? Acts must have their consequences. Folly must bring remorse, but to imagine that the Lord of all life has invented a torture chamber for those who are either too weak or too wilful to do what they know to be right, partakes of blasphemy.

The Seance.

By DOROTHY AGNES.

THE curtains were drawn closely; the flaming fire lit up the cosy room. Peaceful and calm was the atmosphere as we sat silently waiting for our loved one to come to us.

A gentle knock sounded on the curtained window, yet it contained an undefined power which all who study psychic phenomena are familiar with.

We knew our expected visitor had been allowed to come from those higher realms of light to give us for a few brief moments a vision of nobler things.

A misty luminance appeared in a corner of the room, growing wider and more opaque, assuming a definite form. Joy became a living essence, vibrating in the ether, permeating everything and everywhere. Material consciousness faded from sight and thought, and we were lifted to a greater understanding of Immortal Life.

A graceful form, robed in white, gradually became visible, the dearly beloved face shone out clearly, a radiant halo of light surrounding it.

Deep breaths of inexpressible bliss came from our parted lips. We became conscious of an unending pathway of dazzling sunshine, where towers of varied and wonderful colours blossomed by the roadside. The perfect fragrance of roses and wild honeysuckle perfumed the air. Strains of sweet music sounded from a far distance, and in a hushed but clear whisper we heard the words, "I believe in God, the Father Almighty."

The beautiful form grew indistinct, and the mists of light faded. Again we heard the sound of music—this time loud and triumphant. It rang in our ears as a chant of thanksgiving, that our angel sister had been able to pierce the veil once more, and leave with us renewed hope and faith that some day we shall all dwell in that heavenly land where no darkness abides.

POOR KIDDIES' OUTING.

SATURDAY last was the annual outing of the Birmingham and District Poor Children's Fresh Air Fund, organised and supported by all the members and friends of the Spiritualist Churches in Birmingham and district. 850 poor children were taken by special train to Henley-in-Arden, where lunch was served on arrival. All kinds of sports were indulged in, and an entertainer was engaged to amuse the children during the day. Tea was served in the afternoon, and before leaving for home each child was presented with a box of chocolates, together with a penny (the pennies, 850 in number, were collected solely by one of our workers). The interest in this movement grows each year, it being one of the progressive sections of our movement. It is now eight years since we took 250 children out, and from what we can see it will be an easy task next year to advance our number to 1,000. Our aim is to find the poorest children we can from the slums of our great city and give them one bright day in their lives. Thanks are due to our band of workers, 60 in number, who all played their part in a wonderful manner.

CORRESPONDENCE.

SPIRITUALISM AND THEOSOPHY.

SIR,—In your column of "Current Topics" recently there was a somewhat disparaging reference to Mrs. Besant's recent article in the *Daily Telegraph* on "The Reality of Hell." The writer approves of her "plain statements of fact," but not of her "theories." Apparently the facts are the teachings accepted by Spiritualists, and the theories those they do not accept. But are not all discoveries regarding Heaven and Hell arrived at by supernormal cognition, on an equal footing as to the validity of their claims?

I do not know how it is in the North, but here in London practically all the inspirers of the mediums who give trance addresses in the various Spiritualist churches teach many of the doctrines set forth in Theosophical literature, and based upon Eastern mysticism. The uniformity of the teaching is, in fact, quite striking, and it is in marked contrast to much that is accepted in the current Christian theology. It is, however, doubtful if the implications of this fact are always fully realised by the listeners.

There is, it seems to me, every evidence of an endeavour on the other side to bridge the gulf between Spiritualism and Theosophy, and to prevent the highly undesirable possibility of Spiritualists, Theosophists, and psychical researchers falling into mutually exclusive or actively hostile camps.

(MRS.) ISABEL KINGSLEY.

AN APPEAL.

SIR,—There is a remark that has often been passed to me, and I dare say to many others, by sceptics, and I would like to give those "doubting Thomases" something to think a bout. This is what I have heard: "I would like to see those people that your healers have cured of cancer, consumption, etc., after they have been cured a year or two, and see if they are as well as they said at first. I doubt it." Now there are hundreds of folks who have been given up by doctors and hospitals, who were restored to full health by our healers. May I appeal to those of your readers whose cure still holds good, although perhaps one or more years have elapsed, to write to the editor stating the complaint, name of healer, and name and address of sender. I add the last as the most important. There are scores of people who know nothing of our splendid healers, some perhaps in the depths of despair because they have been pronounced incurable by a hospital or doctor, and only God knows what joy may be theirs when they read a similar case to theirs and the return to health.

D. K. STARES.

SPIRITUALISM AND MEDIUMSHIP.

SIR,—The high-toned article on "Spiritualism the Social Saviour," by A. Deanley Serjeant, has much to commend it. Its ideals are sublime, as to what mediums should and should not be. But does the principle, the brotherhood of man, as set forth by the Master, involve or inculcate the giving up or sacrificing this, that, and the other. Mr. Serjeant's qualifications for mediums would mean them going one or two more points than even Jesus said or did. Jesus did not forbid in any of his sayings the eating of anything that had lived, for he fed the multitude with two small fishes. He was not a vegetarian, either before or after his crucifixion. Neither was he an abstainer, for he took wine. And it is claimed that he is the great example. Is a medium to go about the world with bowed head and downcast eye, and no smile upon his face. I think that mediums should be astemious. A well-ordered individual should abhor extremes, for the Scriptures enjoin us to be very temperate in all things. In the light of the great exemplar, it is essential that a medium, to attain the high standard as set forth, should be free from all those things so named.

S. GORJ.

BIGOTRY murders religion, to frighten fools with her ghost.

ALL true beauty is of a holy character, let it be found where it may.

A CRYSTAL VISION.

Much publicity has been devoted by the press to the case of a Mr. Jackson, of Bootle, who, among others, claims to have seen a vision of our Lady of Lourdes in a small window in the kitchen of his house. According to the *Daily Dispatch* Mr. Jackson first saw the vision one Saturday morning. It represented a kneeling woman, apparently Mr. Jackson thinks, our Lady of Lourdes, with her hands clasped in prayer. The figure was clearly defined, and mention is also made of another form less distinct, standing to the left of the Lady of Lourdes. Crowds have quickly run to the house, which is now the centre of much discussion, and several other people have also, it appears, seen the vision. Mr. Jackson is reported by another newspaper to have decided to have the window removed and preserved. One is reminded, on reading the reports, of similar experiences encountered by psychical mediums throughout the country. The appearance of the spirit form (one questions if it was really "Our Lady of Lourdes"), allowing for the much-talked-of "hallucination," can only be accounted for by the facts (proven hundreds of times) of psychic science, and is no more evidential as a spirit manifestation than the everyday and less-talked-of experiences of those participants of the home circle. One must always bear in mind the fact that in all so-called "abnormal" experiences the unconscious medium has a tendency to interpret his experiences in the light of his own individual philosophy. A Roman Catholic, therefore, naturally attributes this particular form to that of the Lady of Lourdes.

CROYDON NATIONAL SPIRITUALIST CHURCH.

THE Spiritualists of South London were well represented at a garden fete held by the Croydon National Spiritualist Church on Saturday, July 13th, at "Kenmore," 56 Beulah Hill, Upper Norwood, lent by Mr. and Mrs. Snowdon Hall, who have been active workers in the church since its inception.

The weather was delightful, and the spacious house and grounds were taxed to their utmost capacity by a gathering of over 500. The opening ceremony was performed by Mrs. E. Hinchliffe, widow of Captain Hinchliffe, the famous airman. She was introduced by Mrs. J. Wesley Adams, the President, who said she hoped that if there were any present who were not Spiritualists they would see that at least Spiritualists knew how to enjoy life.

Mrs. Hinchliffe spoke of the consolation she had derived from Spiritualism and of her determination to do all she could to bring to others the knowledge which had brought so much happiness and peace to her. She commended the work carried on at the New Gallery by the Croydon National Church, and she found herself entirely in sympathy with the object of the fete, which was to assist the funds of the church. A vote of thanks to Mrs. Hinchliffe was proposed by Mr. Snowdon Hall, and seconded by Mr. J. M. Stewart.

There were a number of stalls under the charge of Mrs. Newman, containing fancy goods, sweets, and cakes. Many competitions and novel attractions provided a continuous round of amusement.

The following psychics gave their services: Mrs. Ann Boddington, Mrs. Brownjohn, Mrs. Stockwell, Madame Bishop Anderson, Mrs. E. Clarke, Mrs. Evans, Mr. T. W. Ella, Mr. S. F. Barker, Mr. Beckwith Kirk, and Mr. Mills Tanner. "Auroscopes" demonstrations were given by Mr. H. Boddington. The refreshments were in the hands of Mrs. Walton, assisted by Miss Walton, Miss Stewart, and Miss Hall, whilst Miss Pennington dispensed the ices. The musical programme was directed by Capt. Hepworth, and the following artistes provided a fine selection of vocal and instrumental music, which was greatly appreciated: Miss Rose Dawson (the noted South African soprano), Miss E. Millar (South Africa), Miss H. Yeo, Miss Hilda Tiffin, Miss Pope, Mrs. Wilks, Miss Margaret Ella, Miss Millicent Silver, Miss Chatfield, and Miss Legge.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD.
MOSS SIDE, MANCHESTER.

SUNDAY, JULY 28TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. TOMMEY.
MONDAY, at 3, MRS. RYDER.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, SERVICES.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
LYCEUM every SUNDAY at 2-30.

Manchester Central Spiritualist Church
6, PARSONAGE, BLACKFRIARS STREET

PUBLIC CIRCLE every SUNDAY, at 3.

SUNDAY, JULY 28TH, at 6-30,
MR. R. P. BOSTOCK, Dipl., S.N.U.
SUNDAY, AUG. 4TH, MISS A. TAYLOR.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JULY 28TH, at 10-30, LYCEUM.
At 3 and 6-30, SERVICES.
MONDAY, at 8, MR. R. LANE.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, 3 & 8, MRS. FERGUSON.
SUNDAY, AUG. 4TH, MRS. LANGFORD.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JULY 28TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30 & 8-15, MRS. THORNTON.
MONDAY and WEDNESDAY, at 3 and 8,
SERVICES.
SUNDAY, AUG. 4TH, MISS RENTON.

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SUNDAY, JULY 28TH, at 2-30 and 6-30,
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MR. G. MACK, MR. BELL, D.N.U.,
and MR. A. TAYLOR, A.N.S.C.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. WILMOTT.
THURSDAY, at 8, MRS. WORTHINGTON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 4TH, MR. J. SMITH.

Miles Platting Progressive Spiritualis Church,
OOGAN STREET, LODGE STREET.

SUNDAY, JULY 28TH, at 2-30, LYCEUM.
At 6-30 and 8, MR. MUDD.
MONDAY, at 3 and 8, MRS. HILTON
(Shaw.)
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY and SATURDAY, PUBLIC
CIRCLE at 8.
THURSDAY, at 3 and 8, MR. MUDD.
SUNDAY, AUG. 4TH, MISS GOODWIN.

New Manchester Lyceum Church,
BRUNSWICK STREET, C-on-M.

SUNDAY, JULY 28TH, at 10-30, 2-30
and 6-30, OPEN SESSIONS.
At 8-15, OPEN CIRCLE.
MONDAY, at 3, MRS. WILMOTT.
At 8, OPEN CIRCLE.
TUESDAY, at 8, MR. DOREA.
WEDNESDAY, at 8, MEMBERS' CLASS.
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At 6-30 and 8, MRS. A. SPENCER.

MONDAY, at 3 & 8, MRS. ANDERSON.
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TUESDAY, at 7-30, MRS. GRANGE.
WEDNESDAY, at 3 and 8, MRS. DOWNS.
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AUG. 11TH.—LYCEUM, MR. BATTY.
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SUNDAY, JULY 28TH, at 3 and 7,
and MONDAY, JULY 29TH, at 3,
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SUNDAY, JULY 28TH, at 3 and 6-30,
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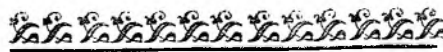
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CHANGE OF ADDRESS.—MRS. LILLY,
the East End Hoaler, has removed to
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W.2, near Marble Arch. Will patients
and friends please note?



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Federation of Spiritualists have, in
accordance with the desire of the
Congress of 1925, adopted as its
official emblem

The Sunflower Badge.

This has been used in the United
States for many years and is worn
already by thousands of Spiritualists.

The SUNFLOWER (which always turns
its face towards the light) forms the
centre of the design, and is engraved
with a human face, and is super-
imposed on a white banner and sur-
rounded with a deckle border signifying
the human race.

The design may be obtained as a
screw-in Stud or as a Brooch, in
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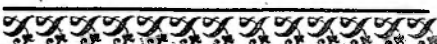
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The Badge is also produced in larger
sizes and varying forms, of which
particulars will be published later.



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SOCIETY ADVERTISEMENTS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JULY 28TH, at 11 and 6-30
MR. F. W. WHITMARSH.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MISS DAISY FEARNEY.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.
BARKING.

SUNDAY, JULY 28TH, at 6-30,
MRS. GOODE. Circle follows Service.
MONDAY, at 3, LADIES' OWN.
MRS. TUFFENELL.
WEDNESDAY, at 8, MR. R. THORNTON.

Barnsbury Spiritual Church,
78, ROMAN ROAD, NE. CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, JULY 28TH, at 7,
MISS ROGERS,
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.
NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.)

SUNDAY, JULY 28TH at 11 and 6-30
MR. WHITE and MRS. TREADGOLD
At 3, LYCEUM.
MONDAY, at 3, MRS. S. D. KENT.
THURSDAY, at 8, MRS. MAUNDER.

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, JULY 28TH, at 11, CIRCLE
At 6-30, MRS. HINES.
Address and Clairvoyance.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, AUG. 4TH, MRS. CALWAY.

**Bounds Green Christian Spiritualist
Church,**
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, AUG. 4TH, at 7,
MISS MARION MORETON, Address
MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green
Spiritualist Church,**
PRINCE'S HALL, GREEN LANES,
PALMER'S GREEN.

SUNDAY, JULY 28TH, at 11,
MR. J. G. POLLARD.
At 7, MR. HORACE LEAF.
WEDNESDAY, at 8, MRS. M. MORRIS
at Shaftesbury Hall, adjoining Bowes
Park Station.

Central London Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN,
W.C.1 (Corner of Bury Street).
(Affiliated to S.N.U.)

FRIDAY, JULY 28TH, at 7-30,
AS ARRANGED.
SUNDAY, JULY 28TH, at 7,
MRS. COOKE.
FRIDAY, AUG. 2ND, MRS. STOCKWELL.
SUNDAY, AUG. 4TH, MRS. BROWNJOHN.

Church of the Spirit, Camberwell,
THE CENTRAL HALL, HIGH STREET
PECKHAM, S.E.

SUNDAY, JULY 28TH, at 11, SERVICE
At 6-30, MR. EDWARD KEITH.

At 55, STATION ROAD:
MONDAY, at 2-45, LADIES' PUBLIC
CIRCLE.
WEDNESDAY, at 7-30, PUBLIC MEETING.

SUNDAY, AUG. 4TH, MR. HOWE.

SOCIETY ADVERTISEMENTS.

Chiswick Christian Spiritualist Church
HAYWARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station.)

SUNDAY, JULY 28TH, at 11.
Mrs. LEONARD, Address.
Mrs. HAMMERTON, Clairvoyance.
At 6-45, Mr. HAINES, Address.
Mrs. HAMMERTON, Clairvoyance.
WEDNESDAY, at 7-15, Miss HERBERT.
Psychometry.

Clapham Spiritualist Church,
St. LUKE'S ROAD (Adjoining Reform-
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, JULY 28TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, Mrs. F. KINGSTONE.
FRIDAY, at 8, PSYCHOMETRY.
SUNDAY, AUG. 4TH, Mr. G. T. GWINN.

Cricklewood Christian Spiritualist Soc
ASHFORD HALL, 41, ASHFORD ROAD
CRICKLEWOOD, N.W.2.

SUNDAY, JULY 28TH, at 6-30.
Mr. A. SAMUELS & Mr. E. LLOYD.
WEDNESDAY, at 3, CIRCLE. At 8.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, JULY 28TH, at 7.
Miss EVA CLARKE.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY at 3, SOCIAL. At 8,
Mrs. ETHEL CLARKE.

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST
(Opposite the Town Hall.)

SUNDAY, JULY 28TH, at 3, LYCEUM.
At 6-30, Mr. T. W. ELLA.
Address and Clairvoyance.
SUNDAY, AUG. 4TH, Mr. E. SPENCER.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, JULY 28TH, at 11-15.
Mrs. LANGHAM. At 3, LYCEUM.
At 7, Mr. ERNEST HUNT.
WEDNESDAY, at 8, Mrs. G. KENT.
SUNDAY, AUG. 4TH, Mrs. CALVERT.

The Fellowship of Spiritualists,
AT "THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD, N.W.5.
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, JULY 28TH, at 7,
Mrs. KENT.
THURSDAY, at 3 and 8, Mr. H. KING.
SUNDAY, AUG. 4TH, Mr. H. J. OSBORN.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
CHURCH END, FINCHLEY, N.3 (Tram
and Buses to "Queen's Head").

SUNDAY, JULY 28TH, at 7.
Mrs. ESTELLE ROBERTS.
Address and Clairvoyance.
THURSDAY, at 8, Mrs. H. J. KING,
Clairvoyance.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23

SUNDAY, JULY 28TH, at 11, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, Mrs. E. CLEMENTS.
TUESDAY, at 3, Mrs. WILLIAMS.
At 7-30, HEALING.
THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN

SUNDAY, JULY 28TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. LILLY, East End Healer.
THURSDAY, at 8, Rev. G. NASH.
SUNDAY, AUG. 4TH, Mrs. PODMORE.

SOCIETY ADVERTISEMENTS.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.

SUNDAY, JULY 28TH, at 3, LYCEUM.
At 7, Mrs. CLEMPSON.
MONDAY, at 3, CLAIRVOYANCE.
At 8, Mrs. CHAPLIN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN MEETING.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, AUG. 4TH, Mrs. B. STOCK.

Hackney Independent Lyceum Church
41, PEMBURY ROAD, HACKNEY DOWNS
(2nd Gateway in Downs Park Road on
left.)

SUNDAY, JULY 28TH, at 3, LYCEUM.
At 6-30, Mr. BARKER,
Address and Clairvoyance.
WEDNESDAY, at 8, Usual Open-Air
Meeting on Hackney Downs. Speakers
invited.
THURSDAY, at 8, Mr. D. SERGEANT.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, JULY 28TH, at 3, LYCEUM.
At 7, SERVICE AS USUAL.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, Mrs. ETHEL SMITH.
FRIDAY, at 8, FREE HEALING CIRCLE.

Harringay Christian Spiritualists
Mission,

1, SALISBURY PARADE, ST. ANN'S RD.
HARRINGAY (Side Door, Boot Shop).

SUNDAY, JULY 28TH, at 11, SERVICE.
At 7, Miss MADDISON.
TUESDAY, at 8, FREE HEALING CIRCLE.
Mr. CUMMINGS in attendance.
WEDNESDAY, at 8, Mr. CUMMINGS.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD.
HARROW-ON-THE-HILL.

SUNDAY, JULY 28TH, at 6-30,
Mr. and Mrs. PULHAM,
Address and Clairvoyance.
WEDNESDAY, at 8, Mr. J. F. KAHL,
Address.
SUNDAY, AUG. 4TH, Mrs. MENZIES.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE
HENDON.
(Opposite "The Bell" Bus Stop).

SUNDAY, JULY 28TH, at 6-45,
Mr. H. J. STEABBIN,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, JULY 28TH, at 6-45,
Mr. WICKS.
WEDNESDAY, at 3, LADIES' GUILD,
Miss MOORE. At 8, SERVICE.
LYCEUM every SUNDAY at 3.

Independent Spiritualist Church,
NEW MORRIS HALL, 79, BEDFORD RD.,
CLAPHAM NORTH, S.W.4.

SUNDAY, JULY 28TH, at 6-45,
Mr. and Mrs. COLEMAN,
Address and Clairvoyance.
THURSDAY, AUG. 1ST, at 7-45, CLAIR-
VOYANCE.
SUNDAY, AUG. 4TH, at 6-45, Mr.
RICHARDS.

Kensington Spiritualist Church,
LINDSEY HALL, TOTTENHAM MALL, NOTTING
HILL GATE.

SUNDAY, JULY 28TH, at 6-30,
Mrs. ETHEL SMITH.
MONDAY, at 8, in Small Hall,
Mrs. F. BETTS.

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JULY 28TH, at 7,
Mrs. E. A. CANNOCK.

THURSDAY, at 3, Mrs. M. CROWDER.
FRIDAY, at 8, Mrs. L. NUTLAND.
SUNDAY, AUG. 4TH, Dr. VANSTONE.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JULY 28TH, at 11 and 6-30,
Mrs. CROXFORD.
At 3, LYCEUM.
WEDNESDAY, at 7-30, Mrs. MAUNDERS,
Address and Clairvoyance.
FRIDAY, at 7-45, MEMBERS' CIRCLE &
HEALING MEETING.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM
(Opposite Prince of Wales Playhouse.)

SUNDAY, JULY 28TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, Mrs. CARRIE YOUNG,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
Mrs. FILMORE
Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY GROUP.
WEDNESDAY, at 8, Mrs. REDFERN,
Address and Clairvoyance.

Little Ilford Christian Spiritualist
Church,
THIRD AVENUE, MANOR PARK, E.

SATURDAY, JULY 27TH, at 8, WHIST
DRIVE. Admission, 1/-.
SUNDAY, JULY 28TH, at 7,
ALDERMAN D. J. DAVIS,
Address and Clairvoyance.
MONDAY, at 3, Miss M. BARBER.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, HALF-YEARLY
MEETING.
THURSDAY, at 3-30, Miss DYKE'S
OPEN CIRCLE.
SUNDAY, AUG. 4TH, Mrs. F. LANE.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and
STRONL ROAD.

SUNDAY, JULY 28TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Mrs. D. C. WILLIAMS.
THURSDAY, at 3, SERVICE. At 8,
Mrs. PODMORE.
SUNDAY, AUG. 4TH, Mr. DAVIS.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, JULY 28TH, at 11,
OPEN CIRCLE.
At 6-30, Mr. HEWSON,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, JULY 28TH, at 11, CIRCLE.
At 7, Mr. G. POLLARD, Address.

THURSDAY, at 8-15, Mrs. G. ELLIOT,
Address and Clairvoyance.

SUNDAY, AUG. 4TH, Mr. A. BERNARD,
Address and Clairvoyance.

HEALING CIRCLE: TUESDAYS at 8.
LYCEUM every SUNDAY at 3.

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SOCIETY ADVERTISEMENTS.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, JULY 28TH, at 11,
MR. ALAN WELLS, and Spirit Naming
of infant by MADAM GERALD.

At 3, LYCEUM.

At 6-30, MRS. E. NEVILLE.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING,
MRS. MEYERS.

THURSDAY, at 8, PUBLIC CIRCLE.

SUNDAY, AUG. 4TH, MISS EVA CLARK.

Streatham Christian Spiritualist Church
MADEIRA HALL, MADEIRA ROAD,
STREATHAM (opp. Streatham Station).

SUNDAY, JULY 28TH, at 11, SERVICE
& CIRCLE. At 3, FREE HEALING CIRCLE.
At 6-30, MRS. FILLMORE.

MONDAY, at 3, LADIES' MEETING,
MRS. EDWARDS.

WEDNESDAY, at 8, MRS. B. STOCK.
SUNDAY, AUG. 4TH, MRS. EDEY.

Burbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, JULY 28TH, at 11-15, LYCEUM
At 3, MR. & MRS. WALTERS,
Address and Psychometry.
At 6-30, MRS. S. D. KENT,
Address and Clairvoyance.
WEDNESDAY, at 3, PSYCHOMETRY.
At 7-30, MR. T. W. ELLA.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, JULY 28TH, at 11,
MR. P. J. HITCHCOCK.
At 6-30, MRS. R. CH. DE CRESPIGNY.
WEDNESDAY, at 8, MRS. K. FILLMORE
Address and Clairvoyance.

Walthamstow Spiritualist Lyceum
Church,
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, JULY 28TH, at 7,
REV. JOSIAH WELCH, C.S.F. (Dipl.).
Address and Clairvoyance.
Lyceum Sunday School at 3.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, 7 to 8, HEALING.
8 to 9-30, DEVELOPING CIRCLE.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, JULY 28TH, at 6-45,
MRS. LEONARD, Address.
WEDNESDAY, at 7-45, MR. DILLSON,
Address.
MRS. BROOKMAN, Clairvoyance.

Wood Green Christian Spiritualist
Church,
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, JULY 28TH, at 11-15 and 7.
SERVICES AS USUAL.
WEDNESDAY, at 8, SERVICE AS USUAL.
LYCEUM every SUNDAY at 3.

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* SUNDAY, JULY 28TH, at 7, *
* MR. A. DEARNLEY SERJEANT. *
* WEDNESDAY, JULY 31ST, at 7-30, *
* MRS. A. GOLDS. *
* After Circles at close of services. *
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THANKS.—We wish to thank all those
friends and Lyceumists who thought
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ing to us that the spirit of Spiritualism
is a live thing.—ROBERT, EDITH and
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every Sunday at 7.

MISS B. D. MANSFIELD, Trance
Medium, holds an open circle every
Wednesday and Friday at 8. Also open
dates for 1929-30.—4, Westmoreland
Street, Ebury Bridge, Victoria, S.W.1.

MR. EDWARD KEITH, Clairvoyant
daily, 12 to 6. Open Circles for Clair-
voyance, etc. Wednesdays at 7, Fri-
days at 3. Sole address: The Open
Door Library, 14, Hand Court, High
Holborn, W.C.2.

MR. ROBERT DAVIES, D.N.U., holds
an "At Home" every Tuesday at 8
p.m. Wednesdays, 3 and 8 p.m.,—
Beech House, 83, Cleveland Road, off
Delaunay's Road, Higher Crumpsall,
Manchester.

Mrs. Moss. Developing Circle, Mon-
days at 8. Demonstrations, Thursdays
at 7-30—38, Tytherton Road, Tufnell
Park, N.19. Phone: Archway, 3394.

MRS. WILLIAM EDWARDS, Clairvoy-
ante, Psychometrist. Psychometry,
Fridays at 3; Open Developing Circle,
Fridays at 8. "At Home," Tuesdays,
3 to 5.—15, Champion Grove, Den-
mark Hill, S.E.5.

RONALD BRAILEY, Clairvoyant. Daily
11 to 6. Circles. Tuesdays and Fridays
at 8. 90, Sunny Gardens. Bus 605. Gid-
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home daily. Phenomena Services,
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metry Circle, Tuesdays at 8.

SPEAKERS' OPEN DATES.

JOE DICKINSON, Yorkshire's Premier
Clairvoyant and Clairaudient, having
a few vacant dates at liberty for 1930,
wishes to fix up with Societies. Dis-
tance no object. Secretaries please
note new address: 40, Torkington Street,
Edgeley, Stockport, Cheshire.

MRS. BROWN, Speaker and Clairvoy-
ant, is booking dates for 1930.—16,
Shepley Street, Harpurhey, Manchester.

MRS. WALLS, of Newbiggin, Speaker
and Clairvoyant, now resides at 35,
Primrose Street, Astley Bridge, Bolton,
and is open to book dates in the district.

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fees only please send terms and dates
to the Secretary, MR. J. A. LAYCOCK,
Northleigh, 5, Blenheim Street, Scar-
borough.

THE Eastbourne Spiritualist Society
will gladly welcome any assistance from
Mediums and Speakers who may be
visiting the town.—Apply to MR.
ARTHUR PARKS, 3, Clarence Road,
Eastbourne.

MRS. J. HAMMERTON, of 30, Roth-
child Road, Chiswick, has removed
to Harvard Towers, 31, Grosvenor
Road, Chiswick. Secretaries please note

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

ALBERT HOUSE, 13, THEOBALD'S ROAD, W.C.1.

SATURDAY, JULY 27TH, at 8. Madame MANYA RICKARD, Psychometry.

SUNDAY, JULY 28TH, at 7. Mr. A. M. RICHARDS, Address and Clairvoyance. At 8-15. AFTER CIRCLE.

SATURDAY, AUGUST 3RD, Mrs. E. EDEY. SUNDAY, AUGUST 4TH, Madame MANYA RICKARD.

MONDAYS, at 8, DEVELOPING CIRCLE.

THURSDAYS, at 8. OPEN CIRCLE.

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SUNDAY, JULY 28TH, at 3-30. Mr. R. R. THORNTON.

At 6-30. Mr. J. H. OSBORN.

SUNDAY, AUGUST 4TH, at 3-30 and 6-30. Miss L. THOMAS.

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WEDNESDAY, at 3-15, Mrs. BETTS.

At 7, Mr. EDWARD KEITH.

THURSDAY, at 3, Mrs. GABRIEL.

At 6, Mrs. MIDDLETON.

FRIDAYS, at 3, Mr. EDWARD KEITH.

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